Some Helps for the

INDIANS:

Shewing them how to

Improve their Natural Reason,
to know the true God, and the
Christian Religion.

{ 1. By leading them to see the Divine Authority of the Scriptures.
2. By the Scriptures, the Divine truths necessary to Eternal salvation. }

BY

ABRAHAM PEIRSON
Pastor of the Church at *Branford*.

Examined and approved by that Experienced Gentleman (in the *Indian* Language) Captain
JOHN SCOT.

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MVSEVM
BRITAN
NICVM

To the Reader

WHO have occasion to make use of this Book, may please to observe, that the accute or long accent thus noted (á) signifies that the syllable over which it is placed is to be pronounced long, the rest of the words be short, till the like, or a circumflex do regulate the syllables following. Words of two syllables most frequently be not accented at all, being commonly of equal measure, and hardly mispronounced. Also, sundry times the prepositions in, with, for, from, &c. be set after the Substantives in the Indian before them in the English, that so no harshness (this caution remembred) may sound in either. Likewise sometime a phrase is used in the Indian, which word for word can hardly be rendred in the English; but then, and ever, care is had that in every sentence, and within the limits of every stop, the Indian doth truely answer the English. The Lord pardon, accept, and give grace, that this may be an help towards the spiritual good of Indian soules.

So prayes A. P.

20 POSH

Some helps for
POshshe Aírenamáwetouwúngash wutche
the Indians, shewing them
Eànsketámbawg, Okkekôodemúnganâuwaus
how to improve their natural Reason
ten auwárchan nêjek arumbáuwe penauwuawunk
to know the only true
wauhéan webe waugh wauwérhummat Man-
God, and the true Christian
do Iehovah, quah wérramâuwe Chriſtianâu-
religion. First by lead-
we routáſowank. Negónne ſpe pummóoa-
ing them to ſee the divine Autho-
warránau nejek kenâwmen Mándowe tóuh--
rity of the Scriptures.
kretáſſowunk wutche God wuskwhéganſh.
Secondly by the Scriptures the
Néeſeetetâuwe ſpe God wuskwhéganſh màn-
divine Truths neceſſary
dowâious wérramauwúnganſh queraûhikka-
to eternal Salvation.
muks re michéme kejâhiitawunk.

NAT

Question.

Náttoohtemâuwetoowunk.

How prove you that there is a God?

Oohgôdje korâmen neh âtta Mandouh

Answer.

Anasquet âuweten.

From the universal and constant
Wutche wéwinnakommuk quah yeiache
agreement of all nations. and
wérrawâuwunk wutche wame arkèes, quah
persons in the world who are
skeetambâwg mittâuhkuk terre, owwànnak
not void of right
matta sâuwaioòguk wutche sompâio pe-
reason and humanity.
nauwâuwuk quah renôowunk.

For the things which are
Wutche ai akquíiks chawgwunsh weka-
grounded upon particular mens
kontamooawk skeje nanseêawk rénwawk róy-
fancies and opinions
tammoúnganſh quah wàrramawòytammo-
are not acknowledged of
unganſh matta wèrramattauòomuks wutche
all men, and are often changed
wame rènawawk, quah wegonje àssowunnama-
but this notion that
nôoſh: webe (youh eôytàmmoounk) neh

there is a God is common to all men, nor
Mandoo nànnarwee re wâme rènawawk matta
is it changed by the changes
àssowúnum ôoanas spe assowunnàmoúngansh
of times; therefore it must
quompaìous; nègouche youh paughke môuche
arise from some light.
songème wutche chawgun nowèta wequa-ai,
which is common to all men. and that
teou nannarwe re wame rènnawawk. quah youh
light must be either from
wequa-ai pahke mouche nukqúddee wutche
tradition which hath flowed
as-híttewunk wutche pòmmochawàshshâu-
from the first parents of mankind
wus wutche negoniíek oushwâwog rèñawawk
to all their posterity from
re wame nejek wúttansewúngannôoawk wutche
age to age who
àntseunganak, re àntsúnganak, ouwànnak
would not lye to their children
matta pèperruwâgup re múkkrassoowúnganòas
in a matter of so great
rame ischâuwúnganak terre wutchio rio shaiô
importance; or from an inward light
shàramau wúnganak; ux wutche ramiôuk we-
implanted in the minds
quàai ramekèzekekózzo ramee útteoitúmmoo-
of all men by
únganoo wutche wame rènnawawk spe Iehovah
himself. And that such a light
nagum. Quah neh nenar wequàai útteamo-
is in every man naturally
pètànguanau wàme rènnawawk renàmpaûwe;
appe reth by the feares that
mouskème spe wèz-sassawungansh teous út-
team

are in all men when
téaompètánguanau wame rénnawawk pókkat-
they have done ẏ which they know to
Che rehit Chawgun waughtassoowawk mat-
be evill, though no man knoweth
Cheréwunk, mukko renna matta waughtam--
and upon extraordinary
móan, quah skeje Chechége mónCharawa--
accidents, as Thunders
núnguotush abárrêmuks', arra Páddaquáh--
Earthquakes, sights in the
hum, Quequansh, mázzenúnguottush késesuk
Aire, blasing Starrs &c: which
terre, squárrug arráksak &c: youh kákkoo-
shewes that they know there is a
dumChàmo neh nejek wauhtânnau mouche mil-
power above the creatures, though
kissoowunk ausin keizbittishànnuk, mukko
they see him not. who will punish
matta naûwah, ouwun bitCh arroutaûtak
sinn, and can do it when
matCherêwunk, quah òm uttrên hanrúkke-
he will. And this is
que roytaks. Quah youh mutche God Jehovah
Secondly from the begining of all
Nézetataûwe, waske noujàiitCh wame
things that have a dependent
aiakquiiks, teous uttahhênau rambatsen
being For the things which had
pummaiawunk. WutChe aiakquiiks téous nou-
a begining could not be cause of their own
jâiiggishhansh, matta hom wâje pummaiawún-
being for that which is not cannot
ganoo, wutChe ne matta pummaynook matta
act, nor could any thing
hom rémanoo Chaugun, matta hom Chaugun

bee before it was therefore
pummâio, askam pummây nóſhan, newutche
it muſt have its begining
paughke [môuchh] outàhhèamo noujaiewunk
from ſome other cauſe
wutche chaugun nowêta perrewawbjaiookittit
which is without begining,
teou matta outchinoh, [mehchu noujaiewunk]
and therefore the firſt being and
quah nè-wutche negonne pummayawunk quali
efficient cauſe of all other
kezhúwan waje wutche wame unkatagganak-
beings
pum mayawúnganſh.
There was a firſt man, and a firſt woman
Moh negônne ren, quah negônne kèrequa-
and a firſt in every kind
bus, quah negónn rame wame achabwehitta-
of living creatures
wunk wutche púmpamantajek kezhittshaunak,
but that firſt man and woman,
webe youh negônne ren quah kerequâbus, quah
thoſe firſt of all
yôujek negonnijek wutche wame attchabre-
kinds living creatures
hittewúnganſh púmpamántejek kezhittishañák
could not make themſelves
matta hon kezhúwáwk hoggaûwâwwo :
therefore there was a firſt being which
negáuche moh negonne pummâyhuad, youh
abſolute and independent
ſunkaio [ſambió] quah webe negamo tſe
and reſts upon nothing
wutchaiô, quah matta chetamſſennómanah
that was before them all, and
chaugun, nôh moh akam wâme nejek, quah
kezhu

made them all, and upon whom
kezhûwuſhan wanne wame, quah ſkeje youh
all other beings depend.
wame kattágganſh pummáyawúganſh korchê-
And this is
támſenak. Quah youh atta God Jehovah.

How can you know that there is
Ob: *Ten hôm kuttawáuhtaun ne atta*
a God, ſeeing you never ſaw him, nor can
Mando maetax kekenâuwah, matta hôm
ſee him?
nauwo?

I know I have a
An: Nouwáuhtâun no wadjânaman pe-
reaſonable ſoul, though I never ſaw it.
naunâuwe mittachonkq, mukko matta ne nauw.
nor can ſee it. The ſoul were not
mátta hôm nauwo. Mittachonkq matta hom
a ſpirituall ſubſtance if it could be ſeen
raſhawrándowe pummâyawunk hôm naûwit
with bodily eyes, and ſo no
ſpe hoggâuwe skeſuks, quáh riò matta
ſoul in like manner were not a Spirit
oútachonq. Rio God matta raſhauwan-
if he could be ſeen with bodily eyes
deo, om naûwit ſpe hoggâuwe skeſuks;
and ſo no God.
quah rio matta Mando.

But no man can fully
Ob: *Webe matta howan newêta hom tabâe*
know Gods nature therefore
wauhtawn Jehovah riewunk [*arándoit*] *negouche*
no God?
matta Mando?

It followeth not, for
An: Youh matta nôskommôenah, wut-

an inferiour nature cannot
Ehe wômarremúggeree árrumâuit hommatta
fully understand the things of an higher
tabáie wâuhtawn aiakquiiks wutEhe ſhâram-
and more excellent nature, then
úggeſee quah arwenúngeſee arrumbaûit, aúſe
itſelf. Beaſts cannot
nâgamo hoggunk. Oppiſhſhamok hommatta
understand what man is. much
wauhtàuóûnau Ehawgun ren atta, ſhare
leſs how to plant and govern
okkóſſiſſe ten reokkeEhan, quah ſoudamotâu-
Common-weales or to become learned
ôân kortaſoôdomoúnganſh; ux koodamanEhan
or ſavl over
wnskwhaganakre, ux ſeboghómman akkóm-
the Seas &c: For theſe things
múk kathans &c: WutEhe yous aiakquiiks
exceed their capaci-
[remuks] árrookawâuwáunk nejek waúhtam-
ties in like manner man ſeeing himſelf
mawûnganoô rio ren nauwun ewo hogga
to be made of a more noble nature
kezhean wütEhe arwenúguot arrumbâuwunk
then beaſts, and that not of
aûſinre oppiſhimmok, quah youh matta wut-
him ſelf: muſt needs inferr
Ehe nagum hogga, pauhke mouſhe pakâdoo-
that he who made him ſuperiour
wan ne hôwan kezhuwus uwâio arrôokawah
to beaſts he no leſs above man.
oppiſhim, ewo aûſinre arrôokawah renôok
then man is above beaſts and
árra ren arrôokawant oppiſhſhim; quah
therefore that full knowledg of his
tègouEhe ne tabâio wauhtawunk wutEhe uwio
ar

nature exceeds
arrándoit [árrumàuwunk] âuſiñ errôokawah
means capacity.
renna kitchſhantàmmcowunk.

Are there many Gods? or is there but
Q. *Shâraog Mandóuk? ux webe âtta pâ-*
one true God?
pâſaguun wah wèrramat Jehovah?
There are not many Gods, there is only
An. Matta ſharáou Mandoak, atta webe pâ-
one true God.
ſuk wah wérremat Mando Jehovah.

How do you prove that that there is but one
Q. *To gouje korámen ne webe pâſuk wah*
true God?
werremat Jehovah?
Becauſe the reaſon why ſingular
An. Wutche waiâiewunk tohódje nanſâie-
things of the ſame kind
wok aiakquſiks wútche anſéjekmuche nenar
are multiplied is not to be found
kokkôodiſhahéawk matta miſskommauwaû-
in the nature of
oân râme àrumbâuwunk [arándoit] wutche
for the reaſon why ſuch like
God; wuche wajâiewunk tohodje arſôauk
things are multiplied is from
aiakquiiks kokkôodiſhhéauk atta wutche
the fruitfulneſs of their cauſes:
hokkiſſègowunk wutche wajaiwungancoas:
but hath no cauſe of
webe God matta outâhe wajâiewunk wutche
his being but is of himſelf
uwâio pummaîewunk, webe wutche nagum
therefore he is one.
hogga negôuche papaſaqun.

Becauſe ſingular things of
2. Newutche nanſâioaks aiàkquiiks wutche
the ſame kind when they are multiplyed,
nenar ârak nantſéjek kokkoodriſhſhahettit ;
are differenced among them
àchabiſſohèawawk yarâuwe nàgamáuwo hog-
ſelves by their ſingular propertyes ;
gâuwo weêche nejek nanſeas artumbauhittaw
but there cannot be found
únganſh webe muche hom matta skôwah un-
another God differenced from this by
katak Mando achabizhêan wutche yôuh ſpe
any ſuch like propertyes.
chawgunſh arrâious àchabiſſewúnganſh [ar-
rambâmuks.

Becauſe its proper to
3. Nèwutche webe mohtantammim re
God to do whatſoever he willeth ; if there were
Jehovah uttèein hanbarroytaks ; hom ſharehit
many Gods they might will contrary things, and
Mandoak hom ópperrewórrantammock, quah
one might be hindred by another,
nejek hom wówotamhittawawk rêan chawgun
ſo y he could not do what he would, which can not
rio matta hom re kaddauwerèatteou hom matta
ſtand with the Omnipotency and
toukranah weeche wame-keiztauwúnganuk quah
nature of God.
arrandoit Jehovah.

But may there not be many Gods : yet

Ob. *Webe hom matta ſhároog Mandoak : nar-*
ſ. that one as the cheif ſt and greateſt
raio ne paſuk negónquaſſik quah ouſſewe kerik-
of all ?
wutche wame ?

No, becauſe the firſt being

An. Matta, wutſhe negónne pummáy--
must be abſolutely Su-
huad pauhke mutche nágamo utſe oúſewe quo-
pream becauſe he dependeth
núnguoſo [ſqónguoſo wutche matta rambátſên-
upon nothing, he reſts not upon any perſon
no chawgun, muche matta howáne káchetam-
but is alſufficient to him ſelf
ſenno webe wame tabbaio re nagamo hogga
and to all things; and all things
quah wame re aiakquiiks; quah wame aiakqui-
depend upon him that which is not
iks rambatſ'nnétankq' chawgun nowéta matta
abſolutely cheifeſt and above all
nagámo utſe negónquaſik quah árroukáſſo wame
cannot be God.
matta hom Jehovah.
Becauſe the Eſſentiall

2. Wutche Mándowâious pumn áyaûwo-
propertyes of God are ſuch
us árwenunqueſoûnganſh Jehovah neárrious
as cannot be given to any more then
ar matta hom meríttonouſh unkatágganak re
one.
auſe paſuk.

What are theſe Properties

Qu. *Chaugunſh yous arwenungueſounganſh*
which are peculiar to God alone
teous moutantamminouſh Jehovah webe iſe?
There are many I ſhall inſtance in three
An. Pharítchch'nen ſwanch miſhom
which include the reſt.
teous n.íunamok únkatágganſh.
That all perfections are

1. Neh wame arwénunqueſoúnganſh uttá-
mous

in him originally, and eminently
mous rame ewo negónne, quah wuña ſhí auwe
as in the firſt cauſe, from which
arh' rame negónne wajáiewunk, ten wutche ké-
heaven and earth and all things in
ſukq' quah ôhke quah wáme aiakquiiks rame
them receive what ſoever
nejek uttúmmonúmmok nauweta châwgun
good they have that all perfecti-
warréguk uttáhéhit neh wame àrwejanúnague-
on are in in-
foúnganſh uttámous rame Jehovah wame árrou-
finite as the reaſon why the being
kawâwe wajàiewunk to hodie pummáyawunk
and goodneſs of all creatures
quah wurrégowunk wutche wame keíhigwus-
is limited, is becauſe the
hánnak ſachwhúngankâuwo, atta wutche wai-
cauſe whereby they exiſt hath cõmunicated
á'ewund ſpe teou poummàiomú auk maugamous
ſo much to them and no more, and
youche re neiek quah matta wunk, quah
hath made them capable of ſo much
keísheous neiek tabe àttumminúmmin youche
and no more but receiveth not
quah matta wunk, webe Jehovah matta attúmin-
any thing from another but is a Spirit
úmmo chawgun wutche únkatak, webe Raſh--
living in him ſelf,
ſhâuunk pómpemantammin nagamo ewo terre,
or of himſelf therefore God is not
ux nagamo utſe negauche Jehovah matta ſach-
limmited his ſtrength is Infinite
whúngankâuwo ewo milkiſſewunk wame arrôn
whatſoever he willeth he doeth in heaven &
kaſſómo hanharróytaks útteréen keſukuk quah
okke

earth his Knowledg is
okkêak-terre ewo wéwaughtâuwunk wame
Infinite he knoweth all things;
arrôukaſſomo waughtâun wame aiakquiiks;
he heareth all the words, and he ſeeth
padak wame ruwâuwunganſh, quah wonaumen
all the works of all men in all
wame reúnganſh wutche wame renouh wame
the world his Goodneſs is Infinite
mittâukuk tere, ouraiéwunk wame arrôkaſſómo
he is exceeding good, he goes beyond all in
ouſſewe werrego, arrôukan wame wahwór-
goodneſs he doeth good towards
regewúnganak terre wauhwérrerêat rak'que
all creatures, the preſence of God
wame keisheaus-hánnak, taûterêit Jehovah,
is infinite, he is every where in all the world
wame arrôukaſſómo wampſin wame mittauk
filling all places and goes not
remâſſen wame ahapúmmuks, quah matta
from place to place, as doth the creatures his
ahântſe aû, arra rebit keizhittiſhánnak up-
life is Infinite, he
pomantammewunk wame arrouûkaſſómo, ewo
is Eternal, without beginning and
muche Michieme, matta nenóujaaſous, qual
without end.
matta éakquíno.

That the true God is

3. Neh wauh wérramat Mandouh muche
perfectly bleſſed in himſelf, Aſſufficient
ſonks waûwerrehea nâgamo utſe, Wame ta-
of himſelf, he needs not ſupply
baio nâgamo utſe, matta querâubikquo áirana-
from an other. For,
namâmauetounk paíuwutche, Wutche,

He knows all things at once
1. Waughtunk wame aiakquiiks, paſſukùtte
and together in all the world, without
quah nàppe wawa mittâukuk terre, matta ke-
diſcourſe, by the Infiniteneſs
ketokaûanàk terre, ſne wame arroukawatiwunk
of his Eſſence.
wutche ewo Pummàyawuk.
He willeth moſt freely whatſoever
2. Wórrantámmo ouſſewe narraûwe chawgun
is good. and ſo perfectly that
nowêta warrêguk, quah aſonkkaiouwe neh
whatſoever he willeth is good.
chawgun wèrrantâmmo mutche warreguk,
ſo far as he willeth it, and becauſe he wil-
rikqueque arróytak, quah wutche wárran-
leth it, For is ſimply, and Infi-
támmen, Wutche Jehovah ſaioo quah wame-ar-
nitely good.
rôukovvauwe werrégo.
How do you prove that heaven and
Q. Ten hom wutche korámen neh keſuk' quah
earth, and all things in them have
ohke, quah wame aiakquiiks rame nejek outâhhe-
the original of their being
nan noujiewunk wutche nejek pummayawunga-
from
no wutche Jehovah?
This followeth from what was
A. Yowh nôskonſomo wutche chawgun
ſaid before, for we have proved
àrwamacup negónne, wutche nôrramananasta-
that God hath his being of
neh Jehovah uttahe ewo pummàyawunk na-
himſelf, and is but one, therefore all
gamo utſe, quah webe paſuk! negauche wame-
unl

other things have either
ûnkatágganouſh aîakquiiks uttâh-héauk nukqút-
in them ſelves, or in their
te rame nejek hoggauwaûwo, ux rame nejek
cauſes their being from
wâujaiwûngano púmmayawûngano ewóunk
him.
wutche.

The common underſtanding of men
2. Nannârwe wewâuhtâuwunk renouh
doth evince this, if we con-
mouche mouskinnaman youh, hom nattâuan--
ſider any of the creatures particularly
tâmmokq poſhſhe keizhittishannak tſâie,
the framing of mans body within and
wékontammówunk ren hogga rame quah
without how all the parts
pâquodjok, ten wame áchabehittewúnganſh
of mans body, yea the leaſt have their ſeveral
ren hok, nux akkôſſiſſous àchachaberé-
uſes, and are fitted to thoſe uſes,
kataunâuous, quah oústaunauauus yous aiaiewun-
by no ſtudy
ganakre, matta ſpe pépenauwantammewunk
or induſtry of their parents,
ux aſſagaſowunk watche oùſhſhawawog,
yet with ſuch wiſdom that the
narra weeche rio wawàntammewunk neh aûſe
more learned and the more wiſe
kókkekôudamaûetishannak quah arwe wawan-
men are the more they admire it.
tammok renou auſinre môzſantaminau youh.
No wiſe man can imagine that
Matta nawun wawantam hom roitammôan neh
ſtones and timber grew into an houſe,
mſanſh quah p'tuks terrêginſh wejammuk re,

 he

by chance, or of themſelves, but that
héanje, ux wutčhe nàgámâuwo, webe neh
ſome skilfull artificer
auwun nowéta nartâuewéwhékačhad [arwebé-
fitted, placed, and joyned them
ne] wuſtaúwus, wezſhatáuwus, quah wonappe-
together; ſo, when we ſee heaven and
númnaſh-hanſh; rio, naumókq' keſukq' quah
earth ſo framed and among all
okke rio wékekekòzzous quah rawwe wame
creatures, one thing fitted to another
keizhittishannak, paſuk wertâuwe unkataggan
and all things to their proper
quah wame aiákquiiks wajekeiztámmakus ou-
uſes, we cannot but con-
warčhaniſh, newaûwun hom matta webe pak-
clude that there is a moſt wiſe maker
kaddawâmen neh oúſſewe wawántam nártau-
of the world. and all things
intàntak wutčhe mittâukuk, quah wame aiakqui-
in the worlds and this can be
iks mittâukuk terre, qnah youh hom mutčhe
no other but the trüe God.
matta únkatak webe wah wérramat Mando Je-
hovah.

But many evills

Ob: *Wepe oùſſawadj mátcherewunganſh pa-*
are done in the world, and are -
kodje ahrèmuks mittáukuk terrè quah utteamope
in mens hearts
tànguat âu rènawauk mittàhkâuk terre moh mut-
to the author or the cauſe
che Jehovah nègonquàſhſhâuanuſh ux waje yous
of theſe evills?
matcherewunganſh wuthio?

An:

No for is of himſelf
An: Matta wutche Jehovah nàgamo utſe
perfectly good, though the power of
ſonke werrégo, mukko milkiſſowunk wutche
acting be of yet this
rémuk mutche Jehovah wutchío, narra niànch-
abuſe of that power to ct
tauwunk wutche youh milkègowunk rêan
ſinfully is of themſelves.
màtcherénag attàmo wutche nagamàuwhog-
God made the Angels
gauwâuwo. Iehovah keizhèauwus Angelok
and men with a liberty
quah rènauwok wêeche mótantammewunk
of acting which was not yi ious
wutche abrèmuk; youh matta mnmatcherè-
yet it might by its own power
muk, narra youh hom ſpe nagamo milkiſſe-
produce ſomething that is vicious,
wunk pâdah chawgun nowèta matche rèmuk
it was from the buſe of their
moh wutche aianchtaúwunk wutche nagamaù-
free will that fallen angels
wo mótantammoùngano neh têakſèjek angelok
now devills and and
eo mamatchhuadjiek quah Adam quah Eve,
and in them all mankiud ſin-
quah rame nejek wame renawauk matchere-
ned.
wunhasnak.

Though he not the cauſe of ſinn.

Ob: *Mukko Jehovah mattà waje macherewunk*
yet are there not two active beginnings, the one
narra weep matta neſuog negonquaſhadjek, paſuk
good; and the author of all good;
werrego quah wajaiunk wame werregunſh:

the other evill the author and cauſe
katak matchere quah negonquaſhak quah waje
of evill.
[wutchiámuk] mátcherewunk?
That cannot be. for if there were two
An: Matta erána, wutche hom nèſuog
ſuch contrary acting beginning they would
ríſoak pómparrerèjek negòuquagidjek yèiache
alwayes be fightings one againſt another whence ceſtruction
hom aióutoak nçoutche aiskombit-
would follow.
tawunk 'om nôskoſſômo.
Neither is any thing ſo evill
2. Matta chawgun río matchittoo [mat-
as is of himſelf good for
chère] arra God nagamo utſe werrègit wutche
evill is a kind of de-
matcherewunk mutche tupacha chawgun que-
fect which can
rauhikkowunk, [nouſhamòwunk] youh hom
not be but in a thing
matta mutche webe rame chawgun nowêta
exiſtent, and to exiſt is
pummay amuk, quah pummayne mutche
ſome good.
chawgun wanéguk.
The true hath all
3. Wah wèrremat God uttáhhe wame
ſtrength and the ſures;
milk.ſſewunk quah ſhajoſſhawùnganſh;
the gods of the heathen are weak
mandoak èanſketâmbough hókkiſſenègoak
and poor He fills heaven
quah matchègoak. Ewo weremâttawn keſukq
and earth, and is every where in all the world.
quah ckke, quah wan ſk wame mittauk.
Hom

If there be other gods where
Hom kattagganak mandoak Shaukik
are they
appoak?

Seing made heaven and
Q. Mukko Jehovah keiſtâunas keſukq' quah
earth, and all things in them, does He
okke, quah wame aiakquiiks rame neiſh, eo wun-
now leave them and no more look after
nagottámmin nêjek, quah matta nôuſe anambat-
them as a carpenter doth leave
támmóan nairrène arra nartauôukachad nokádtuk
an houſe he hath built?
wejo keiſtánkq'?

No, for a carpenter looks
An: Matta, wutShe nattauôukaShad matta
not after the houſe he hath built, not
nouſſe ámbatammôan wejo keiztánkq', matta
for him ſelf, otherwiſe, if he made it for himſelf,
nagum wutShe, perrére, keiſtáſhan nagum wut-
continually he doth look after it. So
She yeiáShe nouſſe aûwambattámmen. Rio God
made all things not for an
keiztaûwas wame aiákquiikſ matta wutShe kat-
other but for himſelf, and therefore doth
tak, webe nágamo wutShe, quah negaùche kon-
preſerve them and govern them for the ends
kedjhéants, quah uttoûkretâuwah nañe waje
wherefore he made them and to which he appointed them
keztánguſhanſh, quah waje pakkàdaws nañe,
and according to ŷ ſeveral natures he hath given
quah nouſſe perrerambanúnganſh meraûwus
them; Some by Reaſon as men
nanne; Poſhſhe ſpe penaûauwunk, arra réna-
others by their natural inſtinct
wauk; únkattàgganak nouſe nagamaûwo ar-

as Sensitive cratures;
rumbauhit arra wâuwayómuks keízheoushan-
others by their natural
nak; ùnkatàgganak spe nejek arrumbaûwous
pro pertyes, as the fire asscends
áchachabehittawúngansh arra ront' ematshá-
and water descends.
mo, quah nip'p' wámtchawàsha.

How do you prove that Gods pro-
Q. *To gôuje koràmen neh Jehovah wo-*
evidence doth govern all the world?
kòmhuwùunk tôukretauwah wame mittâuk?
By the motion of
An. 1. Spe pómpemomòwunk wutche
things against their proper
áiakquiiks taûtapókkachauejek nàgamâuwo
nature for the good of the uni-
arrumbaûit wutche werrégowunk wame weè-
verse as we see fire
winnakómu wutchío; nenar naûmênan yout
will descend and water ascend
ditch wômpshámo, quah nip' wamitchche-
contrary to their natures to prevent emp-
washsha perrewerampâuómous assànum faûa-
tiness for the good of the uni-
aicówunk wutche werrégowunk wame wee-
verse.
wínnakommuk wutehio.
By the naaural care which
2. Spe arrumbaûwe nèmarrewúngan teou
not only men indued w understanding, but also
matta webe renauwank wawantàjek, qùut na-
beasts and fowles that
nak oppi&im quah oppishshauk tcoùiek que-
wa reason have of
rauhikkóank penauwauwunk uttà èauk wutche
ne

their young: which being a part
neiek wunnaiânawauk: youh muche chaippaiô
of goodneſs muſt be acknowledged.
werrégowunk muche pâhke miſhnommiñau-
to be of God
wo [wérremuttamaûwo] Jehovah wutchio;
eminently towards all his creatures
ôuſſewaié rakque wame ewo keizhittiſhan-
in the world: and the rather becauſe he is
nak mittaûkuk terre: quah auſe wutche wam-
preſent every where and knowes all
pſin wame mittaukuk quah wâutawn wame
things, and can eaſily order
aiakquiiks, quah how nukkómme pakkadaway
them to the ends wherefore he made them.
nânne waje kezhéants.
ordereth the Sun, moon
3. Jehovah toukrêtauwah kézous, néne--
and ſtarrs and clouds of heaven
pómſha quah arraxſuk quah wiguilquats keſakuk
for the benefit of the creatures
wutcheô ùtambazſowúngan keizhittiſhannak
on earth, principally of man.
sketohke, móuchéke wutche ren.
Becauſe Common-weales are
4 Newutche Soûdamowúnganſh wadcha-
kept, ſaved, deſtroyed and
nazzous, konkeóitázzous, panquatazzous quah
changed by the will
azxawunuâmanouſh ſpé warrantammowunk
of God
wutche Mando Iehovah.
Becauſe all men in great diffi-
5 Wutche wâme rénou ſhaſous únquo-
culties, diſtreſſes and
nunquatóuganak terre terranauunganak quah
B 4 ſiag

exigents naturally do cry to God
ſiagùtuſh ùtterumbauwe mauóuwok Iehovah re
for help which teacheth
wutche airenamaûwetoowunk youh kokkooda-
us that the knowledg of Gods
mungquêakq' neh wauhtaùwunk Iehovah
providence towards all perſons,
wokomhuwâwunk rakque wame sketambóugh
and things upon the earth is implanted
quah aſkquíiks sket-ókke rame ókkekekózzo
in the natural hearts
[pokkoddekekozzo] rame rambauwous mittaſh
of all men.
wutche wame ránawauk.

How do you prove that all ſingular

Qu. *To gôojt korámen neh wame nanſaious*
things are governed by Gods
aiakquiiks toukretauânk ſpe Jehovah wó-
Providence?
kambuwáwunk?

Becauſe ſingular things are or-
An. Wutche nanſaióus aíakquíiks pakkad-
dered and directed
wandámmenuſh quah kóodemantamménuſh
to thoſe ends whereto God made them.
waje yous keiztángus Jehovah.
Becauſe God is preſent in the whole
2. Wutche Jehovah wampſin wame wee--
world, and his Wiſdom
winnakómmuk, quah ewo wawantámmówunk
and Strength are Infinite.
quah milkégowunk wame-arrowkamóôak.
Becauſe generals do ſubſiſt
3. Waje, wame ſchiſh útteamoſétángua--
in ſingulars: and therefore if
nau rame nanſaiauuks: quah newutche hom
nan

singulars were not preſerved by
nanſáiamuks matta wadchànàzzous ſpe Ie--
Gods providence the generalls would
hovah wókomhúwáwunk wame ſchiſh hom--
periſh with them.
ſaviouwe aiakquíyous weeche nanne.
If it be ſo; how then comes it to paſs that
Ob: *Hom rakq'; ten wutche artak neh mat-*
Sin doth ſo abonnd in in the world?
cherèwunk rio ouſſewàrrat mittaukuk terre?
Even the ſinns that abound
An: Nux matcherèwunganſh yous ouſſewar
in the world do manifeſt that
retuſh mittaukuk terré mous kinnamaúok neh
Gods providence doth govern all
Iehovah wókombuwáwunk toukrêtauwah wa-
things on earth. Becauſe thereby
me aiakquíiks skejeókkeak. Newutche, neh wee
the effects of ſinne are
che úttereúnganſh máchereWúnganóas wom-
kept under limmited reſtrained
kâuoúwok, ſachwhúngaukaũauk kopehomme-
and hindered leaſt they ſhould
nuſh quah úttamkekáirouſh chaugo hom kok-
proceed ſo farr as otherwiſe
koodreſhahúwauk rio ríkkaque, arra kaddawe
they would to the overthrow of
werrantámmok pauquatauúnganak re wutche
Common-weales and that one man
ſoũda mauwúngaſh quah aia matta paſuk hom
ſhould not live by another.
pompemantàmmoan weeche unkataggan.
Becauſe, over-ruleth
2. Wutche Iehovah wunna toukrêtaũwah
the effects of mans ſinns
úttereúnganſh renou matcherèwúnganóa.

which he permitteth to
(teous tapatchch' mattaoúſſambamâuôan) au-
good ends either to Puniſh one
werréganak re, nukqúudde tatággaman paſukq
wicked-man by another, or to
mámattambauit weeche kattággan, ux ta-
correct his own people when
tággaman ewo nagamo wusketambamh wâu-
they wander from his righteous
wannawàhittit wutche wuſſunkkówbâuous pak-
Rules, or to try the
kadtawâuwúnganſh. ux kutchtâuwun wer-
faith patience and con-
ramattámmewúnk tokâuaſounk quah yéia--
ſtancy of believers eminent in
chewunk warremattajek maſſambàujek werrit-
grace.
tepantámmewúnganak terre.
Becauſe though per-
3. Newutche mukko God túpacha matta óuſ-
mitts wicked men to
ſambamauóan mámattambâureatch kókkood-
proſper in this world for a
rewéaweghittit youh mittâukuk terre wutche
time; yet at laſt when they dy
quompàio; narra uttajiauche nannúppohittit,
Gods puniſhing will ſhall
Jehovah tàtachâuwe wérrantàmmowũk bitch
be done upon them who would not
keiztàzzo skeje nejek, auwannak matt werran-
Gods Commanding
tàmmóanau rêan Iehovah pókkotchim-mâu
will but were diſobedient
rówtammewunk quut mattawéwezàmmóguk
thereunto
ewówunk re.

wut

Becauſe thus God drawes men

4. Wutčhe rio Jehovah úttantanah réno-
to look for the great Judgment
wauk útteambáttámmen tſaió wáſſimidde--
before it come after
wunk wutčhe askam poámo nau uttákgutčhe
this life wherein
youh pómpemantàmmewunk youh terre God
will render to all men after their
bitčh meràh wame rennawauk nouſſe naga--
workes in this world,
máuwo wuttarkáſſoungāſh youh mittaukuk terre
How do you prove that the ſoules

Qu. *To gôoje koràmen neh mittachónkawawk*
of men live when their
rènnawauk pomphmmantàmmok hoggauwo pok-
bodyes be dead, and that ſoul and
kothche nuppeat, quah neh uittachonkp quah
body ſhall be ioyned together to appear before
nihok bitch náppinnâuaak mouskeane arquabit God
in that Judgment?
yow wàſſimidde wunganrk terre?
By the power of the natural conſcience

An. Spe milkegówunk rambáuwe mittačhoak
of all men comforting them
wutčhio wame rénnawauk mámmačhewàhuwā
when they do well. and accuſing Judg-
nejek wérreéhittit, quah mônskiſſhàſſowan waſ-
ing and tormenting them when they
ſèmóan, quah kéiappenáſſowan nejek matčhe-
do evill, eſpecially near their death, which
réhittit, čhówončhe kiſhke núppoungano, teau
ſhewes that they expect a Judg-
kokkôadumčhàmo neh áskwhontammok wáſ-
ment to come.
ſemiddewunk yow bitčh peámo.

By the natnral desire
2. Spe rambaûwe ꞓhówoutàmmewunk
of immortalitie which
wutꞓhe miꞓhéme pómpemantàmmewunk teou
is in all men.
útteamopétánguanau wame rènnawauk.
By the natural motions and
3. Spe rambâuwe róytammeúnganſh quah
expectations, that Indians
askwhóntámmewúnganſh, yow Eansketàm-
have of living
boûgh uttâhhénau wutꞓhe pómpamantàmme-
in an other country to the ſouthward after
wunk perôu kon ſaúanaíôuk pòkkaꞓhe
they have lived in this: we
pómantammowúſhànnak yowh terre: nâume-
ſee trees in winter looſe thir beauty
nan p'tuks pabôuks antâumous werrégowunk
and in the ſpring live again
quah ſe quoks kejámous rambe.
How doth govern man?
Qu. *Ten God tôukretâſſo ren?*
By giving and preſcribing
An. Spe mâugun quah negonne wûskwhon-
a law to him, and
tammen pakkàdtawâuwank re nagum, quah
by ordering that as men do
pakkaddawan néh arra réunawauk àttum-
receive that law they
minúmmok youh pakkadtawâuwunk miꞓheme
shall live for ever in Gods love;
bitꞓh pompemantammok Iehovah wómirre-
or as they reject that
roûnganak terre; ux arra apôkeitàmhit youh
law they shall [illegible]
pakkadtawâwunk bitꞓh miꞓheme kôúkejà
pen

misery its meet that a reaaonable creature made
penáuwauk tabe ne pénauáuwe keizhittis restau-
after the Image of should
wun nouse wuttézzowunk wutche God mutche
be so governed in way to euerlast-
rio toúkretázzo mao uk terre micheme kejan-
ing life.
wunganak re.

What Law did
Qu. *Chawgun pákkadtawáuwunk moh God*
prescribe to men? and how
negónne wuskwhómmenas renouk? quah tokè ne-
did he prescribe it to him?
gónne wuskwhómmenas ewounk re?

The law prescribed
An. Pákkadtawáuwunk negoñe wuskwhom-
was that men should live
muk moh ne rénawauk mouche pómpeman-
after Gods revealed will
tamminau nousse Jehovah moûskíñamuk wérran
revealed to men
támmowunk: God mouskinnamáuwus renon
that his will of old part-
youh wérrantámmewunk nah rôwat, chánche-
ly inwardly, by writing his
paièwe, ramaie, spe wuskwhontammen ewo
law in mans heart;
pakkadtaúwunk rame ren uttâhhok' terre;
partly outwardly by declaring
chànche pàiewe pokôtchkaíe spe ránjemokân-
what he willeth
tammen chawgun ewo werràntammen [pók-
that man should do, and
kotchaimóa] ne ren pauhke uttein, quah
avoyd, confirming that law
wúnnagattúmmen, milketâwun youh pakkadta-

wau

to man by promiſes and
wâuwuk renouk ſpe nóremittaſſounganſh quah
threatnings and binding
wezzamwauwûuganſh, quah mouchewoprêan
man to obedience by a ſolemn
ren wauweztàmmawúnganak re ſpe quoſetam-
covenant.
min wérrawâwunk.

Why did reveale his mind
Qu. *To hodje God ránjemokaſſis ewo ùtteoitám-*
and will to men by
measunk, quah òurantàmmewunk renouk re ſpe
ſuch like outward meanes
arriZZous pòkotchekàious áhrewatchchàmuks,
ſeeing he governs other creatures
narraga toûkyétâuwah unkatágganok keiZhittiſhà-
after another manner.
nak nouſe perrere.
Becauſe man in his life
An. Wutche ren youh pómpemantammewún-
underſtands by his ſenſes;
ganak terre waughtawn ſpe wauwaiowunganſh
as by ſeeing and hearing therefore
arra ſpe naumuk quah petámmuk, negowaje
revealeth his will to
God útteranjemen ewo útteoitammewunk re-
men outwardly, partly by
douk re pékotchiequiouk, chanchepaíewe ſpe
ſpeaking to his eares by an
kéketokantammin ewo taúakok re ſpe ru-
audible voyce, that men may hear
wâwunk hompetammauwo, ne ren hom petam-
and underſtand partly by
min quah waughtaun chanchepaiewe ſpe
caeſing his will to be written in
wuskwkoshitten ewo werrantammowunk wusk-
whe

a book, that man may see,
whegannak-terre, ne ren hom naumen, ok--
read and understand what
kekkenâumen quah waughtaun Chawgun God
willeth that he know and do
wérrantammo ne ewo wâutawn quah uttèin
that he may be blessed.
ne hom wâuwerrehèa [Chadchemo].
Was the will of

Q. *Moh wérrantammowunk wutche God*
made known to man at all times
mouskeuázzo renunk re aiache nah quompaious
by being written in a book?
spe wuskwhazzen wuskwhêganak terre?
It was alwayes necessary that the

An. Yeiàche moh queràuhikkomuk ne wér-
will of should be made known
rantammowank God muche wauhtauhcwànaz
to man by a word, for
renunk re spe kéketokàuwunk, wutche God
would never accept
mutche matta wússerawâuh-héan [wérzshahè-
any worship or service
an] Chawgun nowéta nokómmounk ux roútas-
from man, but what was
sewunk renouk wutche, webe Chawgun moh
according to his word, which word
nouse ewo kèketokaúwunk, teou kéketokaú--
is the only Rule of the
wunk mutche webe Kekrássowunk wutche
Obedience of men
wauweztámmewunk wutche rennauwauk
towards God but this word
rakque Jehovah. Webe youh kèketokaú--
was not written at all times for
wunk matta wuskwhommòmuk yeiache, waje,
wut

from to revealed
wutche Adam re Moses, God mouskinnassoas
his will by visions
ewo wêrrantammewnnk spe kemenâumhewa-
dreames, and
wúngansh, úttenoquomoúngansh, quah man--
Oracles to few
dówaiousàttabbawâuúngansh re akkôssissoak,
and spread it from them to
quah sòenúmmis youh wutche nejek rim-
many the father teaching his sonn,
sharoauk re, oushi koodumauwun uttaíum,
and one making known to and
quah pasuk waughtâuhùwan quah koo--
teaching another the will
damchâuwâuhhuwan kattaggan wèrrantam--
o when the Church
mewunk wutche God tabanah màuwewhéko--
was shut up in few
muk moh bóphammine rame akkossissoak
families.
Wauweketajek.

Why was the word of

Qu. *To hodje uttuwàuwunk God wutche ut-*
afterwards written in a book?
tajrâuche wuskwhòmmuk wuswhèganak terre?
When the Church was

An. Tàbanah maúwewhékomunk moh ko-
enlarged and began to spread it
kôodreshanchh' quah noujèwus mèrramme-
self into a greater compass, and also errours
moûjereause unkòuwea, quah nanak pèrrewoy-
in Religion
tammeúngansh wèrrerôutasseewúnganak terre
increased, and Gods
kokoodreshamewúdih' quah Jehovah ouske-
tam

people conversed with I do
tàmbamh wejſoumekonaſhannak weeche pèrre-
I rer they were more ſubject
aiàrrôtàuſſejek nejek auſe nûkkommehèawuſ-
to be miſled then it was
hânnak pèrreràuweebittewûnganak re nène moh
neceſſary that Gods word ſhou'd
queràubikkomuk ne Jehovah uttuwâwunk pauh-
be written in a book.
ke wusk whazzen wusk whègannak terre.
1 To prevent forgetfullneſs.
1 Aſſannaman wûnnoytàmmewunk.
2 To avoid errours
2 Nókottúmmen pèrrewoitâmmewúnganſh
and preſerve the Trueth of
quah pòquaûttawne werremâuwunk wutche
from corruption
God wutche matcherèabittawunk [àiantekóm-
in all ages there being
boûjek] wame antlewûnganak terre, webe
but one true and righteous Rule
paſuk errâno quah ſonkkumbâmuk kèkraſſo-
whereby to judg the trueth.
wunk youh ſpe wâſſetûmmen werremâuwunk.
3 To ſettle all men in this
3 Milketawn wanse rènnawauk youh iſ-
point that in whom
chauûnganak terre ne Jeſus Chriſt (rame auwan-
we believe is that Saviour.
he nôrremattàmmokq') youh artak kekejábûad,
in whom all the promiſes
auwânhe terre wame króudamâuwetoûnganſh
and Prepheſies of the old
quah negonnióus abruwâmuks wutche nekonne
Teſtament were fulfilled which is
nôkottammâueten moh immartâuauk youh

known by comparing with
wauhtàzzik ſpe tophâtonquàwunk weeche
them what is written of him,
yous chawgúnne wuskwhâzzit wutche ewo,
in the new Teſtament and
skaio nókothommâuwetoúnganak terre, quah
therefore that there is not another name elſe given
nègowaje ne matta wunk wèzzawunk merrít-
under heaven wher by wee may
tenaz ramuk keſukq', teôuſpe neàuwun hom
be ſaved.
kedjbitchamen.

What is that book wherin theſe
Qu. *Chawgun youh wuskwheâk teounkterre yous*
things are written?
aiakquiks wuskwhazzous?

It is that book called
A. Youh mutche wuskwheak aſſwedámon
Gods Book Gods word,
the Bible, Jehovah wuskwheak, Jehovah attu-
Gods Trueth, which con-
wauwunk, Jehovah werramauwunk, youh wèr--
teineth the Law,
ramaſhſhatawn [miáſhſhatawn] pákkadtawaû-
written by and the Prophets.
wunk, wuskwázzit ſpe Moſes, quah negnníjek
And the new Teſtament in
ahrûajek. Quah ske nókothommâuwetounk teo-
which wee have a full and
unk terre neauwun noutahhénan rematta quah
manifeſt diſcovery of the myſtery
ſonke móuskinnamawúnk wutche peaio kemè-
of
wunk wutche Jeſus Chriſt.

How do you prove that this Book con-
Qu. *Togoojc koramen ne youh wuskwheak werre-*
maſh

teineth the word of
mashshatawn uttuwâuwunk wutche God?
Because it conteineth a wisedom

A. Newutche, máiáshshatawn wawantám-
farr above all that can bee
mowunk werréna ause wame youh hom mìssen-
had by Princes,
namâuwo spe Sáche mâuauk, [kót tasoodamâu-
or the most warned and wise
ok] ux oússewe kókkoodamâuiek quah wawán-
men of this world.
tejek wutche youh mittauk.
It makes wise Gods Elect

2. Wawántamhuwámo Jehovah mamúkkin-
to [illegible] salvation.
namásseiek michè ne kéiauúnkanak re.
Because the Prophesies conteined

3. Waje negónne ruwámuks còpehammâu-
in the Scriptures have been exactly
ous Jehovah wuskwhèakgannak terre sonke,
and [illegible] fulfilled
quah kitche kèztaunaûauushansh.
hath from time to time

4. God pompio wutche quompiewunganak
tormented the manifest enemies
re, kónkejappennachàwus poqâuwe màttekàrre-
of his Book, and
kuts nágamo wuskwhèakgansh wutche, quah
adversaries of those who have
máttekárrekuts wutche youhjek auwúñum wér-
professed and practised
ramatahéwushánnak quah utténauwushánnak
the Religion and worship of
peántammewunk quah roûtássawunk wutche
taught there in.
God, ókkekôodamàmuk youh terre,

Because all men in all the
5 Nèwutche, wame rénnawauk wame mit-
world are required to worship accord-
taúkuk terre pókodjemóauk routaſſen God nouſe
ing to this his word. The greateſt princes of
youh uttuwâwunk. Kóttaſoodamaûwauk wut-
this world have their limits
che youh mittauke úttaheauk nejek ſachwhún-
hath none.
ganſh. God matta outahe chawganſh.
Gods word was given long
Ob: *Jehovah ùttuwâwunk moh mérritten rou-*
agoe. How then doth it concern us, who now
wat, Tógôoje pókkodjemoàmo [wajáut] youjek eo
live in theſe dayes?
pómpemantammok keſeque?
Gods word doth hold forth
Anſ. Jehovah ùttuwâwunk môuskeſhàddawn
his eternal and unchangeable
nágamo michemè quah matta áſſawúnnamòmuk
Will concerning all things
wérrantámmowunk, wutche wame aiákquíiks
neceſſary to be believed, and
querauhíkkomuks wérramattaûwun quah útte-
done by all who would
nâuwun ſpe wame auwúnnum kíttechowonta-
ſee ſaved in all Ages; and
mok kejáhéan wame ántſeúnganak terre; quah
therefore was written for us
newutche moh wúſkhommanaûwo neaûwun
as well as for thoſe who Lived
wutche nenar wutche youhjek pómpomantam-
long agoe
mewuſhánnak rouwat eo poêpe. *Rom:* 15. 4:
all being children of the
1 *Cor.* 10. 11. wame wunnéjannak wutche
nenar

same first parents and
nenar negonnijek oûshewâwok Adam quah Eve.
made of one blood
God keiztaunkq' wutche pàsakun nepuk wa-
all nations of men of the
me arkêiz rènawauk wutche, Adam wutche
earth and of his rib, and
okkéik quah Eve wntche ewo pechaûgun quah
so one man begat another, and
rio pàssogun ren rikhèaus katággun, quah
that man another, and that man another; and one
ne ren katak, quah ne ren katak; quah ahántse
generation begat another, so all men are as
rikheoûshannak, rio wame rénnauwauk arra
branches of the Root
pápechewékeiek wutche Adam wutcháppuk,
all men are of the same nature: all are like
wame rénnauwauk arrámbaúauk: wame ahárso-
in theire bodies theire heads, eares,
ak hogkâuwunk kèounúngnanak, wuttaûauks,
eyes, mouth, and tongue.
skesuks, wuttoân, quah méran terre.

Gods word was given to
Ob: *Jehovah wuskwheâk moh mérrittonaz ùn-*
other nations, how then doth it concern the In-
kátággchauk re tennéne pakkódje-moámo èanske-
dians.
tàmbough.

Gods word was first
An: Jehovah uttawâwunk moh negonne
given to the Jews onely.
máugamuk Jewsak re webe. *Psal.* 147. 19.20:
till the comeing of
Rom:3:2. askam páíaant Jesus Christ God moh
suffered all Nations to walk in their own
kònkokâñaio wame arkeis pummêan [matchêan]

 (nejek paaijawúnga-

wayes but when came
nak terre *Acts* 14:16. kíttaman Iesus Christ pai-
in mans nature hee sent
ant' rénambauúnganak terre ewo moh negòntua
his word to all Nations of the world
uttuwãwunk re wame arkeîs wutche mittauk.
according to the
Mat. 28.19. *Acts.* 17 30. nouse negònne ruwa-
prophesies of and of
muks wutche Iesus Christ. *Esa.* 49:6. quah wutch
the Gentiles which his word they
Gentilloãg *Esa.* 65.1. Ne uttuwãwunk ne ek
receive some sooner some later then other
missènnamanau poshe negonne poshe utta, auche
If the Indians receive Gods
Ob *Hom éansketâ nbough missinnamanau Iehovah*
Word will it not take away
wuskwheâ [uttuwãwunk] matta youh bitch mum-
the honour and Riches
moân hokkréztawâuwunk quah pâuassoùnganſh
of the sachems, and Liberty
wutche Sachemãuauk, quah motántámmewunk èan-
of the Indians?
sketámbough?
No, in noe wise. yea this
Ar. Moh mutche matta erano. Nux youh
would quickly increase the honour
mutche chàraque arrõusha hokkrẽztawauwunk
and Riches of the Sachems
quah paûasowunk Sachemauauk. *Pro.* 8 15 to
By humilitie and
20: Cap 22 4. Spe wòmarromóu k quah
the feare of are Riches
wezarrakounk wutche God paûasounk hok-

krez-

honour, and life; and this
kréztawâuwunk, quah kejâuunk, quah youh
will inlarge the liberty of the
bitch arrôusha mòtantámmewúnganſh éanſke-
Indians by freeing them from
támbough, Spe motántámhùwan nejek wutche
the bondage of ſin and Sa-
miſneghittewunk mátcherêwunk quah mamat-
than.
chhúâdjek wutchío.

The ſecond part ſhewing them

NEzzeshítta chippío ókkekôodemúnganau-
by the Scriptures of the
ans ſpe wúſkwheganſh wutche God mandò-
divine truths neceſſarie
waſous wérramanwúnganſh querâubíkkomuks
to eternal Salvation.
re michéme kejàhittewunk.

Wherein ſtands mans Happineſs?

Q. *Chaûket attàmo ſketámbough wóweriewunk?*
Not in the pleaſures,

An. Matta pómpawoytámmowûnganak terre,
nor in the treaſures of this
matta ſhàjoſſhewúnganak terre wutche youh
world.
mittâuk.

Why ſo?

Qu. *To hódje?*
Becauſe our life is ſhort, wee

An. Wajé kókkejauúngan taſoquſab, neaû-
can but poſſeſs them a litle while.
wun hom webe n'tahénan yous nàmach. *Jam.*
4:14: *Luk:* 12:19: *Pſal:* 49 11:12.
Theſe things cannot ſatiſfie

2 Yous aiakquſiks matta hom kàttabrawâbíkke-

now while wee live, nor will
nânanſh eo ſakkepómpomàntammokq', matta
they accompany us when we dy.
kowéjauúngan nuppôan. [ahqueſkétamb
Wherin then ſtands mans happineſs? (mitch]
Qu. *Ten artah néne miſſin wówerriewunk?*
Mans happineſs conſiſts inthe
An. Renna wówerriewunk artah wadchañam-
fruition of his free
âuúnganak terre wutche Iehovah narrâuwe wó-
Love by the chief deſireable
marretewunk ſpe Ieſus Chriſt, árchewontàmmuk
good. that any can ſeek for
warréguk, teou howan nowêta hom natchkok
or find.
uxumſkómmen.
Why ſo?
Qu. *Iokóje?*
Becauſe this Love is from
An. waje youh wómarretounk attah wutche
everlaſting and to everlaſting it ceaſeth
mitchéme quah mitchemewúnganak re, matta eak-
not.
quíno. *Jer.* 31: 3.
Moſt free of all Loves
2 Wuúnarrauwe *Hoſ.* 14.4. 3 Wame wómar-
its the greateſt moſt ſatiſ-
retoúnganſh arche mêſi. *Joh.* 3:16. 4 Atchetà-
fying.
brawahíkkomuk. *Pſal.* 63.3.
Wherin is meſſy made known
Qu. *Ten terre Jehovah arche wâughhewâwun*
to men?
Sketàmbowahxe?
In his word which ſhewes
A. Uttúwawúnganak terre teou mouſke-
ſuad

men, what they ought to avoyd
ſhaddawn rénnâwauk; chawgun pâhke petâh-
believe, and doe that
nah, wârramattâmmanah, quah útteeínah ne
they may please live
ne ek hom wôſſerawahénah God pómantâm-
to him yea live for ever
minah ewounkre nux pómpamantâminah miche-
with him. (Tit. 2. 12 Deut. 29. 29
me weêche ewo. *Rom.* 10. 8, 9, 11.

Who is?

Qu. *Howan God?*

Is a Spirit eternal all
An. God Raſhſhâuwunk micheme wame-
knowing. al-ſeeing, moſt merciful
waughhèan, wame naûmen arwe-kíttamanchâſko
moſt righteous of himſelfe, ann
arwe ſunkkúmbaugh wutchío nagum hogga, quah
himſelves. (Joh. 4 24. Pſa. 90 2: 2 Chrō. 6. 30
wutche nagum hogga. *Ex.* 34. 6, 7. *Ex.* 3. 14.

How many Gods bee there?

Q. *Chóſſoak mándoak?*

There is but one very true in
An. Webe paſuk waugh wèrramat God rame
three perſons three in one, the Father, the Son,
ſwe perſonôag ſwenâpſſha pâſuk, ouſh, wôamón,
and the holy-Ghoſt.
quah peaió Raſhaûonk. *Mat.* 28. 19.
as in man there be his will underſtanding,
nenar rame ren wòrrantammewunk waughtaû-
and memorie thoſe three,
wunk quah mèmequantammewunk yows ſwe,
yet but one man: So in the God-head,
narra webe paſuk ren: Rio mandoôwúnganak
there are three perſons, yet but one,
terre, ſwe perſonôag, narra webe paſuk God.

this is a glorious mystery which
Youh àrwejanúnquat peaíò keonèwunk, teou
will reveal more fully to his people
Jehovah bitch kôodremóuskenàssò re oúsketám-
both her, and in heaven
bamh takque youh, quah rame aûsseqnámuk
hereafter.
etántèrre.

What hath the true God done
Q. *Chawgun waugh wèrramat Mandoh kekez-*
for thee?
tàngus wutche ke?
hath made me. he doth keep me.
A. God nekezhuíggus, ewo nènowadchàn-
and he can save mee.
nakq' quah ewo hôm nénokedi huikq'. *Psa.* 119.
73. *Psal.* 121. 4, *to* 9. *Esay* 63. 1.

How did make you?
Qu. *Ten God kéteoushíkquenas?*
In my first parents he
An. Rame negónne negbíkqueoúshânnak pè-
made mee holy, and righteous and
rambaûhuiggus, quah sonkkómboûhuiggus quah
like himself in knowledge,
rizzo nagum hogga waûhtauwúnganak terre,
Gen. 1 26.27 *Ecl.* 7.29.

Are you then born holy and
Q. *Kinshe nègamus pêrámbaugh quah Sônk-*
righteous.
kómbough.
No, my first father sinned
An. Matta negónne nousha matcheréoùshan
and I in him.
quah nentéramopetángun. *Es.* 43.27. *Ro.* 5.19.

God

made the first man as
God wushéawus Adam negónne ren tupacha
the root of all mankind, and
wuttchòppuk wutche wame rénnauwáuk quah
gave and in him all men
meáwus Adam, quah ewóunk terre wame rẽnou
all God things. what
wame waugh worrégix alakquíiks. chawgun
received in the beginning when God made him,
Adam missínnamanis waske keiz héant God,
hee received it not for himself alone with
mattax nagum webe wntche missinnamónis, we-
him all men
che nagum sketambough mutche wame missin-
received it: and what hee lost
namanauwushannak: quah chawgun tantâuanush
hee lost not for himself alone all
antâuanush matta nagum wutche webe, wame
men lost it in him
tàntauanâuwush rènnauwauk ewounk terre
what did as if all men
chawgun Adam arretch netátuppe wame rèn-
did it; he sinned therefore
nawauk wúttenâuaus; ewo màtcheréwus newut-
all sinned.
che wame màtcherèoushànnak.
Were you born a sinner?
Quest. *Keko nêgamus mámatcherêt?*
I was conceived in sin,
Answ. Spe wámpaquàanas màmattàmbauwún-
and born in iniquity,
ganak terre, quah spe négamus màtcherewùn-
and so by my
ganak terre, *Psal.* 51.5. quah rio spe nêen te-
nature am as a nithy loath-
rámbâuwunk netátup matchenúnquoso matche-
mun

ſome creature and in my ſelf by
mûnguoſo keizhêak quah nehoggok wutche no-
reaſon of my ſin odious to
matcherèwunk chiſhânttammuk re Jehovah.

What is your birth ſinn?

Q. *Chawgun kinſpe neg-matcherewunk?*

The ſinn of imputed
An Mâtcherèwunk wutche Adam numm ſa-
to mee and a currupt nature
namâuhikquemuk, quah mâtcherambâuwunk
dwelling in mee.
uttèamopetângun. *Ro.* 5 12,12. 14. *Eph.* 2.12

What is Adams ſinn imputed

Q. *Chawgun Adam mâtcherèwunk kummia-*
to you?
namâuhikquemuk?

The eating of the forbidden tree. Gen. 3. 11.

An. Meêtſin quôtetemûggus p'tuk wutchio.

What is your corrupt nature?

Q. *Chawgun komâtcherambâuwunk?*

My corrupt nature is empty of

An. Nomâtcherambâuwunk ſauaiôo wutche
grace, bent
wèrrittapantammowunk, upſſquâuwêmo mât-
unto ſinn, onely unto ſinn, and
chèrénag re webe mâtcherewunganak re, quah
that continually.
ne yeiache. *Ro.* 7. 7, & 18, verſe. *Gen.* 6. 5.
not a creature upon earth hath So an infect-
matta keizhêak sketôkkêak-outâhhe rio mâhmè
ed nature as all men
hûwamuk rambaûwunk arra wame rennawauk
have.
uttaheauk.

What is Sinn

Q. *Chawgnn matcherewunk?*

An

Sin is a breach of
A. Matcherèwunk pôakquínnamounk wut-
Gods Commandements.
che Jehovah pakkadtawâuauwúngash 1 *Ioh.* 3.4

How many Commandements are there?

Q. Chosshinch Attak pakkadtawâuauwünganshi.
Tenn.

A. Paíaguotush. *Deut.* 4.13.

What is the first Commandement?

Q. Chawgun negónshik Pakkadtawauwunk?
Thou shalt have no other

A. Matta bitch komandómo únkatagganok
gods but Mee.
mandoak webe Ne. *Exod.* 20.3.

What is the meaning of this Commandement?

Q. Tah ruámo youh Pakkadtawâuwunk?
That wee should worthip

An. Ne neâuwun pâhke ketérrôutauwaûmen
the onely true.
webe wérramat God. *Mat.* 4. 10.
Is the onely true there are
Jehovah webe waugh wérramat God, matta únk-
no other gods the gods of the
atá ganok mándóaog, mándóaog wutche ókke-
infidells are Devills and man-
ajwauhtammejek mamatchhuwadjek quah re-
Slayers.
nou-nansthadjek.

What is the second Commandement?

An. Chawgun nezt âushik pàkkadtawâuwunk;
Thou shalt not make any graven
A. Matta bitch koushèa mis-seânwuskwhôs-
image unto thee or the likeneſs
sen túppacha mandôuh keunk re, ux neárrak
of any thing, which is in heaven above
wutche chawgun nowèta, teou kèsukkuk skeje

terra

or in earth beneaah, or in ſ water under the
terre, ux okke ramuk terre: ux nippe ramuk okke
earth. Thou ſhalt not bow down thy ſelf
terre. Matta kekúpſquâwuſh wamaſóuk kehok
to them, thou ſhalt not ſerve them:
re nejek, matta ke bitch tàrroukàſſonah nejek:
for I thy am a Jealous
wutche ne Jehovah ke God mouffit-chamo [à-
viſiting the iniquity
harrachàmitch] God, aharroûtant matchéréwunk
of the Fath rs upon their children
kouſhwàwok wutchio skeje wónnajánnawauk
to the third and fourth generation,
[múkkràauk] re-ſwot quah youwot antiéwunk
of them that hate me and
wutche nejek chiſhſharamoquéanak ne: quah
ſhewing mercy unto thouſands of
kittemanchèrachan re màmattinúngueſóak wut-
them who love me and keep
che nejek wómarreqneanak ne quah wadchân-
my Commandements.
jek ne Pàkkadtawauàuúnganſh. *Exod.* 20. 4,5.

Joh. 4.24. *Lev.* 25.1. *Ezek.* 16.17.

What is the meaning of this Commandement?

Q. *Tah ruwàmo youh Pakkadtawauauwunk?*
That wee ſhould worſhip

An. Ne neauwun pahke nókkommoukaûwun
The True with True
wauhwerrámat God weeche wérramamuk nòk-
worſhip, ſuch as hath ordained
kommowunk, nenar God pàkkadaſówamóas
not ſuch as men do invent
[pakkaddawanas] matta nenar renou arroytamhit.

John. 4 24. *Deut.* 12 32. *Mat.* 15.9.

Queſt.

What is the 3d Commandement?

Qu. *Chawgun naſhwe Pakkadtawâuwunk?*
Thou ſhalt not take in vaine

An. Matta ke bitch miſhómmôan tah-noôche
the Name of thy God. for
wézzawunk Jehovah ko mandouh: wutche Je-
will not hold him guiltleſs
hovah matta bitch wuſſomóôan parrewauhhuwa
that taketh his name
ouwannouwéta mammo nagamo wézzewunk
in vaine.
tah-noôche.

What meanes here the Name of thy?

Q. *Tah ruwamo youh wézzewũk wutche ke God?*
Himſelf, and the good

An. God nagum, quah waughwauwerrégix
things of whereby is known
aíakquíiks wutche God, teouſpe God wauhhéa
as a man is known by his name
nétatup ren waughéa ſpe nagomo wézzewunk
as his Attributes worſhip
nenar úttarwejanúngueſoúnganſh nokkómmo--
Word and Works.
wunk, uttuwâuwunk quah wúttarkaſſowunganſh
Deua. 28. 58. Ex. 30 19. with. 34. 6
1 *King.* 9. 3. *Pſal.* 138. 2. *Job.* 1. 21

What meanes that ſhalt not

Q. *Chawgun ruwãmo youh matta bitch kom--*
take his name in vaine?
ammeân ewo wezzewunk tahnoôche?
That all men ſhould ſpeak

An. Ne wame rénnauwauk pahke ruwaûauk
of himſelf, and of the good
wutche God nagum, quah waúwerrégix aiak-
things of for his glory
quſiks wutche God, wutche úttarweſanúngueſó-

aũk

and for their good not
unk quah wutche nejek wórregaúngano, matta
vainly, not unreverently, not
tahnoôche, matta uksſchauwe, matta uttam-
unprofitablely,
baſioúngane, 2 *King:* 1. 3: *Levit:* 10: 3: *Job:* 36.
24. 1 Cor. 10. 31. Job: 5: 27:
Deut. 8. 18: *Jer.* 2. 30. *Levit.* 26: 2: *Heb:* 4: 2:

What is the fourth Commandement?

Q. *Chawgun youhwe pákkadtawàwunk?*
Remember the Sabbath day

An. kómmequántuſh nókkommowunk, [ke-
to keep it holy,
weenâuwunk] wauwertaúun, [perrtâuun] núk-
Six dayes, ſhalt thou labour, and doe
kuddaſkſhe kéſequaûwe katarkas, quah keîzta-
all thy workes. but the ſeventh
us wame kàtarkàſſounganſh: webe nezenſe
day is the Sabbath of
ſhúgane mutche nokkommounk wutche Iehovah
thy on that day thou ſhalt not do
ke God. youh ſhùganeterre akqueriſhq'chaw-
any work, thou nor thy Son
gun nowèta arkaſſowunk, ke matta kenâumô-
nor thy daughter man-ſervant, nor maid-
an, matta kattane kowadjan-ren, matta nanno-
ſervant, nor thy cattel nor thy
ôtenukſqua, matta kekopompetùnganak matta ke
ſtranger within thy gates for in
peeouchauk rame ke ſquonta wutche rame nuk-
Six dayes made
kuddàſkſhe kéſequauwe Iehovah keiztâunas
heaven, and earth the ſea and all
keſukq', quah okke, kathannabâug quah wame
things that in them bee and reſted
aiakquſiks rame nejek appôop, quah akquarkaz-
ſons

the seventh day;
ſons [wúwuſinnawus] nezzenſe ſhugane: ne-
wherefore blessed the Sabbath day,
wutche Iehovah uttchadchimmóas nokkommo-
and hallowed it.
wunk, quah peirtãwanas ewo. *Ex.* 20. 8,9,10
11. *Eſa.* 58.13. *Ne.* 13.16,17.

What is the meaning of that Commandement?

Qu. *Tah ruwámo youh pákkattawâuwunk?*
That all ſhould Reſt from

An. Ne wame pahke wúuſinnamanah wut-
work and much more from play
che arkaſſounk quah auſe wutche mòmarrawas-
on the Lords day. that wee may
ſowunk rame Iehovah kéſekut, ne neaûwun hom
draw near to in good works.
notânchemen re God rame wauwerrègix arkaſ-
ſoúnganſh. *Eſa.* 58.12,13. *Jam.* 4.8.

What is the fifth Commandement?

Q. *Chawgun nàppachôſſit pàkkadtawâuwunk?*
Honour thy father and

An. Hokkreztâus [konkreztaus] kouſh quah
thy mother that thy dayes may bee long
kenoûnunk ne kokonkeſeketuſh hom quonaious
in the land which thy giveth thee
ſkeje okkeik teou Iehovah ke God kummèquun.
Exod. 20. 12.

Who are called thy father and mother

Q. *Auwánnak àſſwerauk kouſh quah kenóununk?*
All Rulers whether in families

An. Wamè tòukrètaſſejek ten chíppakòm-
the ſchool
mûkutchaug, tahatterre kôodammochâwunk ra-
in Church or in the common-
me maûwewhèkomunk nux aſoûdummauwúng-

 anuk

wealth. (2.12. 1 Cor.4.15

anak terre 2 Chro.29.18. Pro:23.22. 1 Kin.5.13

What is the honour to Superiours?

Q. Chawgun kokkrezt âuotounkre toukretassejek?

Reverence Obedience

An. Wawhúngatchàmuk waûweztàmmewûk

and whan I am able recompence.

quah [ne tabasean] rambe maugawunk newutche

1 Tim.5.1. 1 Sam.25.8.

Gen. 4. 20,21. Mal. 1.6. Heb. 12. 9 Eph: 6.1.

What is the sixt commande-

Q. Chawgun akkommedj chossit pakkadtawau-

ment?

auwunk?

Thou shalt doe no murther. (1 Tim.5.4.

An. Matta kokkemintchasko. Ex. 20.13.

What means this commandement?

Q. Tah ruwamo youh pakkadtawâuwunk?

That wee should not shorten

An. Ne neaûwun pahke matta tasuquetauóu-

the life or health

nan pòmpemantàmmewunk ux assummassowunk

of our selves or others

wutche neaûwun hogganànak ux unkatagganak

but preserve both.

webe konkedjtâunan nese. Mat. 5.22. 2 Cor.

7.10. Mark. 3.4. 1 Sam. 26.20.

What is the seventh commandement?

Q. Chawgun nesausuk pakkadtawauauwunk?

Thou shalt not Committ Adultery.

A. Matta komammôso. Ex. 20.14. Gen.

9 10. Levit. 18.24.

What is the sinn here forbidden?

Qu. Chawgun matcherèwunk youh quoteten?

A.

To defile our ſelves, or others
A: Matchtawn hógganának, ux únkatág-
with unclean luſts.
ganak weeche wápaſquâwe chíſhegewúnganſh
What is here Commanded?
Q. Chawgun youh pákkadchimmeden?
Chaſtity to preſerve our
A. Mí anumbâuunk, konkſânttawn neauwun
bodies in holynes and hon-
hogganának peaiówunganak quah hókkrez-
our.
táuetoúuganak terre. *Titus.* 2. 5. 1 *Pet.* 3. 2.
1 *Theſ.* 4. 4, 4.
What is the eight Commandement?
Q. Chawgun ſwankſhit pákkadtawauânwunk?
Thou ſhalt not ſteal.
A. Matta kommôotakon [matta kekommôo-
to] *Exod.* 20. 15
What is the ſtealth here forbidden?
Q. Chawguu kommôotewunk youh quotéten?
To take away another mans goods with-
An: Mamman únkatak ren mámachiſe, ma-
out his knowledg without his gift. or to
ta waughtauôukq', matta maugaûkq', ux ókke-
ſpend our own goods without pro-
tawn kòmammachînanſh matta wutche kótam-
fit to our ſelves or others gaine
báſiooiânanſh, ux únkatágganak ótambáſionâ-
nâuuſh, *Luk.* 19, 8. 1 *Theſ.* 4, 6. *Pro.* 21, 20.
As Bad Indians
Netátup mámttambáujek éanſketambaugh ók-
do ſpend their eſtates when they hant whores
ketáwnau mamatteînch nôotch-ſquabahírtit

and play at strawes.
quah ókkezhíttit:

What is here Commanded?

Q. *Chawgun youh pákkadchimmeden?*

Well to get our goods

A. Waûwerre mesinnaman nómamachínāsh
well to keep and well
wauwérre wádchanaman quah wauwérre aínas
them.
yoush: *Pro*, 13. 11. *John*, 6. 12. *Luke*, 19.16.

What is the ninth Commandement?

Q. *Chawgun pásakogunshe pákkadtawauau-*
wunk?

Thou shalt not beare false witnes against
A. Mátta ketaíantekíawaúghua kechánche-
thy neighbour.
támmuk re. *Exod*: 20 16:

What is the sinn here forbidden?

Q. *Chawgun mátcheréwunk youh quotéten?*

To ly falsly to think

A. Okkejâuskin aíantekámpâuwe, roytám-
or speak that which is not truth
min nux ruwan chawgun matta wérramamó-
of our selves or others.
muk wutche neaûwun ux únkatágganok. *Eph.*
4. 25. *Jer*: 9. 4, 5. *Joshu*: 9. 22. *Pro*. 13. 7.

What is here Commanded?

Q. *Chawgun youh pakkádchimmeden?*

Truth and faithfullness

A. Werramáwunk quah mutchisúnkombane
[sónkkombauunk] *Eph*: 4. 25. *Mat*: 23. 23.

What is the tenth Commandement?

Q. *Chawgun paíak she pákkadtawauâuwunk?*

Ans.

Thou shalt not covet

A. Ahque kíttechowontámmis tahnôoche
the house of thy neighbour, Thou
week wutche kechánchetámmuk, ahque kette-
shalt not covet the wife of thy neigh-
chowontámmis werógen wutche kechánchetam-
bour, nor his man-servant nor his maid-servant
muk, matta ewo wajan-ren matta waian-squah,
nor his ox, nor his asse, nor
matta wutóximoh, matta wutássimoh, matta
any thing that is thy neighbours.
chawgun noweta wutche kítechâme *Ex.*20 17

What is the coveting here for-

Q. *Chawgun káttauachóssowáwunk youh que-*
bidden?
téten?

Lust after other

A. Káttauachóssowáwunk wutche únkatak
mens goods: and want of
ren mámachise: quah queraûhíkkowunk wutche
contentment with our own e-
tatábrawahíttewunk weeche néaûwun nómama-
st
chínansh. *Heb.* 13. 4. *Ro.* 7. 7

Whether have you kept all

Q. *Nammuk pahkodjé kattabrerèanas wame*
these Commandements?
neish pákkadtawa âuwunganſh?

No, I and all men are

A. Matta, ne quah wame rénnawauk mā-
sinners
matcherêjek. *Ro.* 7. 14. *Ro.* 3. 23.

What is the wages of

Q. *Chawgunhe ùnquat âuwetounk wutche mat-*
sinn?
cheréwunk?

Death and eternal
Ans: Nuppóunk quah michéme konkejáp-
torment.
penaûwunk. *Rom.* 6.23. & 2. 8, 9.
How then look you to bee saved?
Q. *Tennène kosámbattámen kejahean?*
Onely by
Ans. Webe spe Jesus Christ.
Who is called
Q. *Auwùnnah ássowe Jesus Christ?*
The eternal Sonn of who
A. Michéme wonnéjon wutche God auwun
for our sakes became man. that
wutche neaûwun hogganának moh reuôowus, ne
he might redeem and save us.
ewo hom mánnôhikquenan quah kéjahíkquenan.
How doth he redeem and
Q. *Tunre Jesus Christ manuôhikquenan quah*
save us?
kejâhikquenan?
By his righteous life,
Ans. Spe nágamo sonkkómbough kejâuwunk
and bitter death and glorious
quah wésekun nuppówunk quah àrwenunguat
resurrection againe to life.
rambe ompkéwunk wunk kejaûwûnganak re.

gal: 4.4. *Mat:* 5 20, 28. *Psal:* 2.7,8. *Rom.* 4.25.
How came you to have part and
Q: *Tun gooje kotâhean chánchepaiewunk, quah*
fellowship with in his
chanchiawunk weeche Jesus Christ rame ewo nup-
Death and his resurrection?
póunk quah ewo rambe ómpkewùnganak terre?
By the power of his
Ans. Spe milkégowunk wutche ewo kéka-
tokau

word and Spirit which
tokaûwunk quah Raſhâuwunk, youh paſſoûhik-
bri gs us to and keeps us
quenan re Jeſus Chriſt, quah quowâdchanhikque-
in him,
nan rame ewunk terre. *Joh:* 17.20. 1 *Cor.* 6.17.

What is his word?
Q. *Chawgun nágamo kékatochâuwunk?*
The holy Scriptures pen-
A. Peaſous wuſkwhéganſh Iehovah wusk-
ned by the ancient miniſters of his
whâzzous ſpe negónnijek âhruwâjek wutche ewo
word called
uttuwauwunk aſſwérauk Prophetts & apoſtles,
the old and New Teſtament,
nâhnekónne quah wuſki Nókothommâueten,
the Law and Goſpel.
pâkkadtawauaûwunk quah wérranjemokauwe-
ten. 2 *Tim.* 3. 15, 16.

How doth the miniſtry of the
Queſt. *Tenre áttabawâuwunk wutche pakkad-*
Law bring you towards
tawauâuwunk kepazôuhikqun rakque Jeſus Chriſt?
As it brings me to know my
Anſ. Arra nopazôuhikqun waughhéan no-
ſinn and the wrath of
matcher ewunk quah wezkéſowunk wutche God
to wards mee for it. Rom 3.20. Gal. 3.10.24.
ne rakque ne wutche. *Rom.* 7. 9. 10.

How doth the knowledge of thy ſinn
Qu. *Tenre waught âuwunk wutche komatcher e-*
bring you to wards?
wunk kepazôuhikqun rakque Jeſus Chriſt?
Thereby I come to feele my
Anſ. Youh ſpe ne nopé mequinneman ne

cursed estate, and
nânnapúmmuk arrachoſſewâwunk, quah que-
need of Saviour.
râubikkowunk wutche kékejahuad. *Gal* 3.10.24.
How doth the ministrye of the
Queſt. *Ten re attabbowâwunk wutche werran-*
Goſpel help you in this
jemokâuweten ketàinamunggun rame youh tattaai-
curſed estate?
nüppoowei âmmuk arrachóſſewâwunk?.
It troubles mee yet more, and then
Anſ. Womârrun híkqun nar auſe, quah néne
rayſes mee out of this miſerable
tomkêhíkqun wutche youh kónkejappenamuk
estate.
arrachoſſewâwunk. *Luk.* 3. 4, 5, 6.
How doth the ministrie of
Qu. *Ten re kokkôudumckâuwunk wutche wér-*
the Goſpell humble you more?
ranjemokâuweten kowómarrumhikqun wunk?
By revealing the
A. Spe môuskínnamowunk wutche nar-
free love of
rauwe womarretoúnk wutche Jeſus Chriſt
Becauſe he dyed to ſave ſin-
2 *Tim*: 11.10. Waje nuppóus kejahèan mamat-
ners: and yet con-
cheréjek: *Ioh.* 16.7,8. 6.44. Quah narra nowau-
vincing mee of my ſinn, becauſe I be-
taûhikqun wutche nomatcheréwunk, waje matta
lieve not on him, and of my utter
nenôſtammôan ſkejé ewo, quah nichéme nô-
inſufficiency to come to him
monúnqueſówunk peaûwun ewounk re; *Luke.*
And ſo I leave my ſelf
19. 10. Quah ió nenon equínnaman ne hok ni-
che

utterly lost.
Chéme tanhich.

How then doth the ministry of the
Q. Ten néne kokkôudumohâuwunk wutche
Gospel rayse you up out of
werranjemokâuwunk kótantanitamhikqun wutche
that lost estate tó come in
youh anhémuk árrechossewawunk pean re Jesus

Christ?

As it teacheth mee the
Ans. Nenar nekokkoôdummohikqun raû-
value and the virtue of the death
weto quah milkesewunk wutche nuppówunk
of and the riches of
wutche Jesus Christ, quah pâuasoúngansh wutche
his free love to lost sin-
ewo narrauwe wómârretowúnk re anhéjek ma-
ners: re-
macheréjek *Joh.* 12.32. 2 *Cor*: 5: 19,20. môu-
veales the promise of
skeshaddawn kroûdemâuwetowúnk wutche
grace to such and ministers
werríttepantammewunk re youjek, quah merâh
the holy Spirit of grace
peaio rashâuwunk wutche wérrettepantamme-
to aply and
wunk missínnamawâuhuwan Iesus Christ, quah
his promise of grace
nagamo kroûdamauwetounk wutche wérrette-
unto my self, and keeps
pantammewunk re nêan hok, quah nowad-
me in him.
janhikqun rame nagum. 2 *Pet*: 3.18. *Luke* 19.

10, *Mat*: 9,13. *Gal*.3.5. *Ro*. 10.17. *with* 1.16.

Quest.

How doth the holy Spirit of Grace

Qu. *Ten re peaeó Rashâuwunk wutche wérrit-*
help you and bring
tepantámmewunk kùtainamauhikqun quah pazôu-
you to and cause you improve
bikqun re Jesus Christ, quah missinnamahikqun
his promise and keep you
nâgamo krôudamauwétounk, quah kowadchanhik-
in him?
qun ewounk terre?

By begetting in me
Ans. Sperikhéan [tikhéan] rame ne wàr-
faith to receive him.
remattámmewunk àttummanah ewo: *Ro:* 10.
17. 10. 14. *Zec:* 12. 10.

prayer to call upon him,
Attabbowawunk wewhékum skeje ewo: amban-
Repentance to mourn after him, and
toetammewunk môuwun rakque ewo, quah
new obedience to serve him.
w'skio weztammewunk kretammin ewo. *Ro.*
16. 25. 26 2. *Cor.* 10. 4, 5.

What is Faith?

Q. *Chawgun atta Warremattammewunk?*

Faith is a grace
Ans. Warremattammewunk arta werrittepā-
of the holy Spirit;
tammewunk wutche peaso Rashâuwunk; *Phil:*
Whereby I deny
1. 29. 2 *Cor.* 2 4. 12. Nahwutche hókkeje-
my self and believe on
waûghtam ne hok quah warremattam skeje Iesus
for righteousness and everlasting
Christ wutche sunkkómbaûwunk quah micheme
ke-

life.
kejâuwunks.

What is Prayer?

Queſt. *Chawgun att âbawawunk?*

Prayer is a calling

Anſ. Attâbowawunk wewhékeehaûmewa-

upon in the name of

wunk wuſkéje God rame wézewunk wutche Ie-

by the help of the holy

ſus Chriſt ſpe aſnamaûetowunk wutche peaſo

Chriſt according to the will of

Raſhaûunk nouſſe útteoitammewunk wutche

God. *Mat.*6.9. *Ioh.*16.23. *Ro.*8.26,27. *Joh* 1 (5.14.

How did teach his

Qu. *Tan Jeſus Chriſt kokoodamchawus ewo*

diſciples to pray?

nannawunnakuts attatoan?

Thus.

Anſw. Rio.

Our father in heaven Hallowed

Noûſhin aûſequamuk terre wérrettepan-

be thy Name,

tàmmunatch [wòweztâuonatch] kowélewunk

Let come thy Kingdome, thy Will

Pèamoutch' kúkkuſſootúmmowunk, kòrantàm-

be done on earth as in Heaven

mowunk neratch sket'ôkke nenar âuſe quamuk

Give us this day our dayly

terre, Mèſonah éa kèſuk kónkeſekatuſh no-

food, Forgive us

méetſounk, [petúkken êag] Akquantamínah

our treſpaſſes as we forgive

nomàtchereúnganansh nenar tàkquantaminan

them that treſpaſs againſt us, Lead us not

ewo,ek nomàtchereh éaqueàguk, Aſquonſàkkon-

gonan

into temptation, but
gònan rame-re mſtchchemôuretounk, webe
deliver us from evill, for
kûppoquohwhèriggamſnah wutche madjk' wut-
thine is the Kingdom, and the Power,
che kèkatah kètaſſootómoonk, quah milkèſſo-
and the Glory for ever
wunk quah àſttarwejanûngueſówunk michème
and for ever: Amen
quah michème: Ne râtch.

What is Repentance?

Qu. *Chawgun Ambantoietammewunk?*

Repentance is a grace
A. Ambantoiètàmmewunk wèrrittepantam-
of the holy Spirit, whereby
mewunk wutche peaiô Raſhâuunk nah wutche
I loath my ſinnes and
ne nezkòntum nomatcherewûnganſh quah nez-
abhorr myſelf for them, and confeſs
kàrraman m'hok yous wutche, quah nôrremâ--
them before and mourn
hitch nèiſh arquabit Jehovah, quah nomâu--
after for the pardon
wetepaz nouſe Jeſus Chriſt wutche akquante--
of them, and for grace
màueten wutche nêiſh, quah wutche wèrrittepan-
to ſerve him in newneſs
tammewunk wùttuſonôan rame skiawunk
of life.
wutche kejâuwunk. *Acts* 5. 31. *1 John* 24. 20.
Levit. 26. 40, 41. *Pro.* 28. 13.

What is this new life, or

Qu. *Chawgun youh wuskio kejâuwunk, ux*
Obedience?
wâwezitammewunk?

A.

Newneſs of life is

A. Wuskèawunk wutche kejâuwunk arta
a grace of ỹ holy Spirit
wèrrettepantàmmewunk pęaiò Raſhâuwunk
whereby I forſake my former
nah wutche nenogottúmmonuſh ne negònne
him and with company
chachiſhſeúnganſh, quah akôuwa chanchi-
and walk before in
awunk, quah pummèan arquabe Jehovah rame
the light of his word, and in
wequàai wutche ewo uttuwâwunk, quah wâu--
the Communion of the Saints.
wèrrechànchiawúnganak terre wutche paperríſ-
ſejek. *Pſal.* 51.1,2.30. *Rom:* 7.6 1 *Pet:*4.2,3,4
Pſal. 116. 9. 119. 9. Pſal. 119. 105.1,15. Pſal. 16.3.

What is the Communion of
the Saints?

Q. *Chawgun wauwerrechânchiawunk wutche*
paperríſſejek?
It is the fellowſhip of the
A. Wâuwerrechànchiawunk wutche mâu-
Church in the ſpiritual good things
wewhèkomúnk Raſhâuwàndowe wàuwerèga-
of the Covenant of
nak terre, wutche wèrrawâuunk wutche wèr-
Grace, and the Seales
rittapantàmmowunk, quah wôbpretàmmowún-
therof.
ganſh youh wutchio. 1 *Cor:* 1.2. *Phil:* 1.5. *Act*
2.47. *Rom:* 9.4 1 *Cor:* 12.13.

What is the Church?

Q. *Chawgun mâuwewhékomuk?*
A Congregation of Saints joyn-
A. Màuwêwunk wutche paperíſſeiek waû-
we

ed together in the Bond of
weioſſemuk nappe rame wôhpretewunk wutche
the covenant, to worſhip and
wetampaddawunk, routaſſen Iehovah quah
edefie one another in all his
kókkekôodamâuwetúmmen rame wame ewo
good ordinances
werréganak pakkadtawauwúnganak terre. *Pſal.*
(14.23.26.
89 5. *Pſ.* 50.5.16. *Ezek.*20.37. *Act.*2.42. 1 *Cor*

What is the Bond of the co-
Q, *Chawgun wôprétounk wutche wetampad-*
venant in which the Church is
dewunk rame youh Mauwéwhékonunk wâu-
ioyned together?
wejaſſemuk nappe?
It is the profeſſion of that Cove-
A. Wárremahittewunk wutche youh wètam-
nant which hath made with his
pìddewunk teou God keiztâunas wêeche ewo
faithfull people that he will bee
ſunkòmbâueritch sketàmbâmh ne ewo bitch
a God to them and to their ſeed.
omando Jehovah re nej k quah re nejek antſè-

jek .e2 *Cor:* 8:5 *&* 9:13 *Gen:* 17: 7
Vnto what doth bind his people
Q: *Re chawgun Jehovah wôpréant wüsketam-*
in this Covenant?
bàmh ram: youh wétampaddawùnganak terre?
To give up themſelves and their
Auſw: Mâuganau hoggaſiouſh quah neiek
ſeed firſt to that they may
antſèiek, negonne re Jehovah ne hom neiek
become his people. (2Cor:8.5
ewo wòsketambâmanak, *Ioſh:*24 15,21,24,25
quah

and then to the Elders and brethren
quah nène tôukretàſſeiek re quah memattid-
of the Church, to ſet forward
dewôak wutche mâuwewhèkomunk negonſhid-
the worſhip of and their
dawn roútauaúwunk wutche God quah neiek
mutual edification. (ẃ 10.28,29 to 24
kòkkokôudemàuetúmmechâwunk: *Nehe.* 9.38

How do they give up themſelves and
Q. Ten mauganau neiek hóggauwauwo quah
their ſeed to
neiek antſeiek re Jehovah?
By receiving through faith
An. Spe àttummemìmmewunk ſpe wàrre--
and
mattàmmewunk Jehovah *Iohn* 1.12. quah e-
his Covenant to themſelves and
wo watàmpàddewunk, re hoggaûauk quah
their ſeed, and ac-
neiek tànſeúnganak re *Gen:* 17.9,10. quah nè-
cordingly walking themſelves
nar wótterainaínauh hoggâuwo, *Iſay* 56.6,7
and trayniug up their children in the
quah koûdamâuòak omúkkràmuk màiawún-
wayes of his Covenant,
ganak terre wutche ewo wetámpàdewunk. *Gen:*
18.19.

How doth they give up themſelves and their
Q. Ten mâuganau hóggauâuwo quah nejek
children to the Elders and brethren
mukkraauk re tôukretaſſejek quah wémattiddewò-
of the Church?
ak wutche mâuwewhèkomunk?
Sy confeſſion of their
A. Spe ſúnkowauwunk wutche neiek mat-
ch

nes, and profeſſion
cherewúnganſh, *Mat:* 3.6. quah wâuwerrema-
of their faith,
hittewunk wutche youhiek wârremattamewunk
and of their ſubjection
2 *Cor:* 9. 13: quah wutche neiék noûſſerewahu-
on to the Goſpel of
wâwunk re mòrraniemokaûwunk wutche Ieſus
and ſo they and their children
Chriſt quah rìo neiek quah neiek mukkaûauk
are received into the fellowſhip
attúmmonummóauk rame re Chanchìawunk
of the Church, and the ſeales
wutche maûwewhèkomunk quah wôpretoúng-
thereof.
anſh youh wutchio.

What are the Seales of the
Qu: *Chawgunſh wôpretoúnganſh wutche we-*
Covenant now in the dayes of
tampàddewunk èo rame àkquinnagàtte wutche
the Goſpel? of
wèrraniemokaûwunk wutche Jeſus Chriſt?
Baptiſm. and the holy Supper

A. Kitcheſſumòunk quah peaiò nènepòm-
of (2.11. 1. to 11.25
pomuk wutche Jeſus Chriſt *Ro:* 14.11. *with Col*

What is done for you in Baptiſm?
Q. *Chawgun kekeiſtanſh kitcheſſumounganak*
terre?

In Baptiſm the waſhing
A. Rame Kitcheſſumòunk kitzſúmmodean
with water is a ſign and
wêeche nippe arta wâuwanúnquot quah wôh-
ſeal of new birth with
pètounk wutche nukkitzſommachaûwunk wee-
che

the blood and Spirit of
che népuk quah rashâuwunk wutche Iesus Christ
and thereby of
Rom. 6.2. *Act.* 22. 16. Quah youhspe wutche
my ingraffing into
ne ankwhótewunk [állequataûwunk] ramére Ie-
of the panion and
sus Christ: wutche akquántemaûetounk quah
cleansing of my sinnes:
kitzsímmoden wutche nomátchereúngansh: *Luk*
of my rising up out of af-
3.3. wutche ne tompkéwunk wutche seway-
fliction. and also
támmoúngansh: 1 *Pet.* 3. 20,21. Quah nànak
of my resurrection from
wutche ne rambe-ompkínnawunk wutche nàb-
the dead at the last day
bajek attâjauche késekutt. 1 *Cor.* 15.29.

What is done for you in the supper

Q. *Chaugun kekeistaush rame nenepómpomuk*
of called
wutche Iesus Christ? asswèdam the Lords Supper.
In the holy Supper of
Aas. Rame peaío nenépómpomuk wutche Ie-
the receiving of bread
sus Christ tínnamounk wutche petúkqunneg
broken, and poured out
quoquàsqúenaman, quah wine sòkenúmmen,
is a
1 *Cor:* 10.16. *Mat:* 26.26,28 *Joh.* 6.55. muche
signe and seale of my
waûwenúnquat quah wôhprètounk wutche ne
receiving communion of the body
tínnamounk wâuwerrechânchine wutche hok
of broken
wutche Iesus Christ sukquúnnaman [quoquàs-

for mee, And
énaman] wutche ne, 1 Cor. 12. 13. Quah
of his blood shed for
tche nagum népuk pôke-shinnaman wutche
and thereby of my growth
; quah youhspe wutche né anchégowunk ra-
of the pardon and
Iesus Christ wutche akquantemaûeten quah
of my sinnes;
dihittewũk wutche nomatchereúnganóas; wut-
the fellowship of his holy
e-waûwerrechanchìawunk wutche ewo peaío
Spirit of my strengthning
ashaúunk wuetche ne mílkechâuwunk [mílke-
and quickning in
uaûwunk quah tauchégowunk wérrittepan-
grace and of my
mmewúnganak terre : quah wutche ne nap-
sitting together with up
wétappomowâuwunk wêeche Iesus Christ ske-
his throne of
ewo àrwenúnquat ahapáppomuk wutche at-
glory at the last Judge-
rwejanúnquesówunk uttâjauche wassúmmo-
ent,
aûwúnganak terre.

What is the resurrection from
Quest. *Chawgun rambe ompkèwunk wutche*
the dead, which was sealed up
uppeúnganak, tèou moh wôhpretowâuwus [mìlke-
to you in Baptisme?
uwáuwus] keunk re kitchessumowúnganak terre?
When shall come to his last
Answ. Iesus Christ péant' nagum uttátauche
Judgement. all that
ássimiddewúnganak re, *Joh.* 5. 28, 29 Wame
war

are in the grave shall rise againe, both
warrekáſſejek bitch rambe ompkèwunk, takq
the just and the unjust. (
ſonkkúmbaûjek quah mámattambaûjek. *Act.* 2
What is the last Judgment

Q. *Chawgun uttájauche waſſùmmowàwunk te*
which is ſealed up to you in
milketàuwo [wohpretauwo] ke rakque rame
the Supper of called
nepómpomuk wutche Jeſus Chriſt aſſwèdam Lo
Supper?

At the last day wee all ſha
A. Uttájauche kéſuk keaûwen wâme bi
appeare before the Judgement ſe
mouskemen arquàbe waſſemíddemuk abappó
of to
muk, wutche Jeſus Chriſt 2 *Cor.* 5. 10. me
an account of our w
okkêehtâſſowunk wutche neaûwun aírkaſſow
and to receive our
gananſh quah miſſínnaman neaûwun únquet
ward according to them.
tounk yous nouſſe. [nenar râuato àrriit wut
Mat. 12.36. 1 *Cor.* 4.5 *Eccl.* 12. 14.
What is the reward that ſhall

Q. *Chawgun unquetauet óunk teou bitch*
be given?
mèrriten?

The righteous ſhall goe into
A. Sunkómbaûjek bitch aug micheme k
laſting life, and the wicked ſhall
ùnganak re, quah mámattambaûjek bitch po
caſt into eternal fire with the D
naûauk rame re michéme rowtag wêêche
and his Angells.
quah ewo Angellôag. *Mat.* 25.34. 46.

FINIS.

[67]

[illegible] shall [illegible] rise [illegible] bothe

[illegible] bitch rambe ompkéwunk, takq

[illegible] quah mámattambaûjek. Ast. 2

[illegible]

[illegible] [wabpré[illegible]] [illegible] rame

[illegible] Christ [illegible]

[illegible]

[illegible] wâme bi

[illegible] arquâbe wassen [illegible] abappó

[illegible] Jesus Christ 2 Cor. 5. 10. me

[illegible] wurche neaûwun [illegible]

[illegible] quah [illegible] neaûwun [illegible]

[illegible] [neuar [illegible] wut

Mat. 12. 36. 1 Cor. 4. 5 Eccl. 12. 14.

[illegible]

[illegible]

[illegible] Sunkómbaûjek bitch aug [illegible]

[illegible] quah mámattambaûjek bitch po

[illegible] rame re [illegible] rowtag [illegible]

quah ewo Angellôag. Mat. 25. 34. 46.

FINIS.